

# THE CHRISTIAN CENTURY

Vol. XXXIII

November 9, 1916

Number 45

## The New Crisis in Mexico

By Perry J. Rice

## Photographing the Unseen

By H. D. C. Maclachlan

## The Prayer Meeting

Editorial

NOV 10 1916

CHICAGO

# THE CHRISTIAN CENTURY



Charles Clayton Morrison  
Editor

A  
Constructive  
Religious  
Newspaper  
for  
Christian  
Homes



Herbert L. Willett  
Contributing Editor

## Great Year Ahead for Our Readers An Unequalled Staff of Writers

WE are able at this time to announce such a staff of writers as has never been equalled by a newspaper among the Disciples of Christ. The writers have won places of authority in all their respective fields of interest. Their presence on our staff will make the "Century" vibrate with life. Here is the list of them:

ALVA W. TAYLOR will revive the department of social interpretations, which our readers of several years ago will recall as our "star" department in those days. It will be richer and more attractive in its new setting, just as the mind of Professor Taylor is riper and more authoritative than in the days gone by.

JOHN R. EWERS is back! He wrote a forthright article on the Sunday School lesson each week for two years which added more new subscribers to The Christian Century than any single feature of the paper. He is better than ever. Read him in this issue. He speaks for himself.

GEORGE A. CAMPBELL, a sage without the years of a sage; a mystic; a friendly counsellor; an interpreter of the things of the soul. His articles will be a frequent feature of the coming year.

IDA WITHERS HARRISON, constructive feminist. She dropped out of our contributory department a year ago on account of her heavy duties in preparation for the Panama Congress. Our sense of loss

was overcome when her services to the Congress brought her the most distinguished recognition accorded any woman at Panama. Mrs. Harrison will write on timely themes of special interest to modern womanhood.

EDWARD SCRIBNER AMES, philosopher and preacher, will follow the promptings of his own interest and write on the vital and thought-provoking themes he never fails to select.

ORVIS F. JORDAN has for several years made of the "Larger Christian World" page a means of broadening the vision and sympathy of all our readers. The same high standards will characterize his conduct of this department in the future, and in addition many contributions of other kinds will appear from his pen.

CHARLES T. PAUL is a unique figure among the Disciples. He symbolizes missionary science and statesmanship, but we have his promise to contribute a series of studies in the spiritual life. As a leader of The Christian Century family's devotions our readers may expect uplift and enrichment from President Paul.

ELLIS B. BARNES, a preachers' writer! Our minister readers talk about the things Mr. Barnes says in the "Century" more than about any other contributions we publish. The Christian Century is not made primarily for preachers, but for thoughtful



FINIS IDLEMAN



CHARLES T. PAUL



ORVIS F. JORDAN



IRENE T. MYERS



E. B. BARNES

laymen, that is, plain Christian men and women. This accounts for the intense interest with which ministers read and commend the "Century." Mr. Barnes will write not simply for preachers, but about preachers, and the laymen will enjoy his articles as much as will our minister readers.

FINIS S. IDLEMAN, New York's Disciple leader, who has wrought a transformation in Central Church in that metropolis, will interpret his experiences and report the progress of religion from the point of view of the East.

IRENE T. MYERS has promised to present from time to time a number of articles dealing with certain phases of the new womanhood. Dr. Myers is a writer new to Christian Century readers. A doctor of philosophy from Yale and a world-wide traveler, she is Professor of History in Transylvania College. What she will write will have both authority and piquancy.

EDGAR DEWITT JONES, a writer who uses words with unerring delicacy, who thinks in the most human terms, whose writing has that indefinable

something called "charm." Dr. Jones will speak often to our readers on the fine issues of the spiritual life which he senses so unerringly.

H. D. C. MACLACHLAN, pastor of one of the greatest churches of the East, but who keeps his thought-life intensely busy with the deeper things of spiritual culture, will write this year for The Christian Century. He always deals with big and urgent issues.

What shall we more say? When has there been spread so rich a feast as this before the readers of any religious journal? And these are only the features that we are able to arrange for in advance. Besides these there are the carefully selected articles on vital, human conditions and experiences, in the search for which the editorial staff is constantly on the alert. Certainly every person familiar with the current literature of the Disciples will agree with the statement of a very conservative reader who said recently that The Christian Century "is doing more to enrich the mind and widen the horizon of the Disciples of Christ than any other influence among us."

## Dr. Willett on the Bible

DR. WILLETT will write a series of articles on the Bible, how it grew, who its authors were, how the books came to be gathered into a single book, what we mean by inspiration and authority as applied to the Scriptures, and many such questions of a practical and critical sort in which every thoughtful Christian man and woman of today is interested. His first article will be forthcoming soon. It will open up a line of study that should be singularly attractive and timely. In anticipation of these articles our readers will wish to get The Christian Century into the hands and homes of their thoughtful friends.

## "Why I Am a Disciple"

SOME years ago CHARLES CLAYTON MORRISON, editor of The Christian Century, promised to write a series of articles on the subject, "Why I Am a Disciple." The promise, it seemed, was not kept at the time and the plan to write the series was finally crowded out with other things. The obligation, however, has not been forgotten. This series will be one of the features of the interesting year that is before us. There will be perhaps a dozen short articles. They will be quite personal and intimate, setting forth the way in which the teaching and aim of the Disciples appeal to the editor.



IDA W. HARRISON



H. D. C. MACLACHLAN



GEORGE A. CAMPBELL



EDWARD S. AMES



EDGAR D. JONES



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## THE CHRISTIAN CENTURY

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IN THE INTEREST OF THE KINGDOM OF GOD

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society

regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and uneclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

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gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIII

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## The Prayer Meeting

### IS THE PRAYER MEETING DOOMED?

IT IS significant that a certain blight has fallen upon the mid-week meeting of the church. There are to be found some rather large and seemingly successful churches which have had no prayer meeting in years. There is small sense of lack in these churches, except on the part of a few individuals whose training in the church gave great importance to the prayer meeting.

There are churches which have not been willing to confess defeat in holding a Wednesday evening service, and so have changed the character of the meeting. A teacher-training class occupies the hour, or a mission study class. One pastor recently put on a series of missionary lectures for Wednesday evening. Another pastor in an evangelical church is giving a series of lectures on the Greek philosophers. Rather apologetically he undertakes a justification of this course by calling attention to what he calls "Christian" elements in the thinking of these ancient thinkers. In all these churches the prayer meeting has ceased to be, though the church may not yet know it.

Meanwhile, the Christian Science movement has grown up in our midst and depends on its prayer meeting as one of its chief agencies to win people to its faith. The meetings are held in the church auditorium and are attended by hundreds of people. There is something very real to be talked about by the people who have been healed in body or helped in other ways.

Perhaps it is just here that we have a cue to the whole prayer-meeting problem. People go to meetings that have reality. The modern church has been trying to run an old-time prayer meeting in an old-time way and the people have not been interested. While the prayer meeting has been undergoing this change in popular favor, the whole subject of religion in the evangelical church has been subjected to criticism and revision.

Churches in progressive communities are talking more about truth and service and less about personal salvation than formerly. The older evangelicalism used a prayer and testimony meeting in connection with its evangelism. Historically, the prayer meeting was a meeting to strengthen struggling souls who sought a home in heaven. An age that gives a different emphasis in religion has, naturally, lost interest in the old-time prayer meeting.

★ ★

Of course, there are some lesser causes for smaller prayer meetings. The modern church has multiplied meetings through the week in a way unknown to the older evangelical churches. This has been at the expense of the devotional and worshipful meetings of the church.

Then there are many more places to go now than in former days! There is the ubiquitous moving picture show. There is the socialized school building, with its entertainments and classes. Woman's clubs, lodges,

and many other agencies unintentionally compete with the prayer meeting and tend to decrease its attendance.

What would happen if the prayer meeting should finally pass away and become only a memory? Many pastors say they would be glad. Yet when the church that has one talks about abandoning it, even the members who never go feel a kind of thrill of horror at the idea of belonging to a church that could not maintain a prayer meeting. Is this instinct sound? Would it be a backward step for the evangelical churches of our day to give up the mid-week meeting? Very positively we think it would. There are elements in the old prayer meeting that are worth preserving, and that must be preserved.

If we give up the prayer meeting, we will give up the only popular assembly of the church where the church members can talk freely about religion. There would remain only the small groups in Sunday school classes, and here the limitations of a set lesson puts metes and bounds to the discussion. The prayer meeting is the most democratic thing the church has. If she loses it, the only thing a Christian can do is to go to church and be lectured by professionals. We can scarcely imagine a live American evangelical church submitting through the year to such a schedule.

★ ★

In these days we are having a definite revival of interest in the subject of prayer. It has come as a reflex influence from the mission fields. The more religious Orient sends our missionaries back to us with more prayer in their souls than when they went out of our rather lukewarm fellowship. This new prayer movement is not exactly a revival of prayer. It is a reinterpretation. Our religious leaders are thinking their way into an attitude toward prayer that will not offend the modern mind in religion. We will no longer storm the gates of heaven with special petitions whose fulfillment would be miracle. We shall seek more often to have God change our minds than to undertake to change the mind of God. We are showing hospitality to written prayers as never before. We feel the deep need that the great religious souls of history should teach us how to pray. If we do learn to pray again, we will certainly demand a prayer meeting.

The older liberalism is a poor, dead thing. If any church of Disciples tries to be liberal in the Unitarian way, and substitutes lectures for prayer meetings, it will have the successes and the deep failures that inhere in that process. We need now to learn the way to be forward-looking and at the same time keep alive our sense of the deeper religious values. There can be no religion worth the name without God. There can be no God worth obeying and loving to whom we cannot speak.

A new intimacy with God will give us a prayer meeting again.

# EDITORIAL

## SOME CHRISTIAN UNION ADVOCATES

**I**N THE recent General Convention of the Protestant Episcopal Church at St. Louis there was a bitter fight over the re-election of Bishop Lloyd, who presides over the foreign missionary work of the communion. His offense has been that he insisted on his representatives sitting in fraternal conference with other communions at Panama. The man who led the floor fight in the house of bishops against his re-election was none other than Bishop C. P. Anderson, of Chicago, who won much newspaper notoriety in preaching on Christian union and who is the leader of the Commission on Faith and Order, which promotes Christian unity from the Episcopal point of view.

The party led by Bishop Anderson insists that there can be no Christian union except upon a certain definite basis. In this they agree with a certain type of Disciples. They differ from these Disciples as to what this basis is. That particular kind of Disciple would find his basis in what is rather loosely defined as the "New Testament Church." The Episcopalian would insist that there could be no unity without the three orders of the ministry—bishops, priests and deacons.

A sense of humor is often lacking among ecclesiasties. It would be possible to unite with anybody if it could be done by a process of surrender. Socialists might become capitalists. Methodists might become Catholics. Jews might venerate St. Patrick.

We often hear "Christian union by compromise" denounced. What other kind is there? There are deep convictions that can never be compromised, of course. But two partners in business are always compromising opinions to live together. There is no human fellowship other than in compromise. The unwillingness to compromise on unessentials is a thing that has made wars and enmity—and that keeps sectarianism alive.

## WORLD'S TEMPERANCE SUNDAY

**N**OVEMBER 12 is World's Temperance Sunday. If there is anything on which the Christian world has come to practical agreement, it is on the subject of temperance. For a long time certain religious communions were notoriously backward in this reform, but now we can count even upon the Roman Catholic church to join the Protestant forces in many communities in expelling the saloon. There are courageous priests who have led the temperance fight, as in Duluth. These men have often braved out the opinions of some of the leading members of their churches.

While the Protestant pulpit has been particularly effective in advocating the abolition of strong drink from the land, the Sunday School has been the quiet and constructive force which has given us a generation of men and women who from their childhood have learned to fight this evil.

Just now the greatest thing to be feared in the temperance reform is a certain over-confidence inspired by the astonishing victories of the past ten years. A good many people incline to lay down their arms in this battle. While the victory is very near, if all the forces remain marshaled, there could be serious reverses if an adroit enemy should find the Church asleep at its post of duty.

The slogan has been raised, "A saloonless nation in

1920." This seemed impossible of realization at first, but now most temperance people can speak of this goal with great confidence. If, however, it is to be realized, it is very important to elect dry legislatures and a dry Congress this year.

Every good cause in the world will move forward mightily when the great reform is complete. The economic resources that may be turned into useful channels make an enormous total. Terrible as is the drain of war, alcohol has taken through the years a heavier toll of the nations than war. The saloon must go that the kingdom may come.

## DISCRIMINATION AND CANDOR

**O**UR readers will agree with the editorial judgment that the article on the Des Moines convention by Rev. George A. Campbell in last week's Christian Century was a most adequate interpretation of that gathering. Mr. Campbell touched the convention at many points and illuminated every aspect.

In all essentials he agreed with our editorial estimates which appeared the week before. From the standpoint of fellowship and organizational reports the convention was a blessing and an inspiration. From the standpoint of the great world situation which the Christian mind of today confronts the convention was weak, if not unaware.

Mr. Campbell pointedly asks whether the routine annual addresses for the various boards are essential. He seems to suggest that they might be omitted or reduced in number in order to give time to deliberative business sessions. He refers to the one motion he had a chance to vote on—a motion to lay something on the table—and says that he does not like motions to table. (Inadvertently the printer omitted the word "not.") He likes free, open discussion and believes we must have more of it if we are to be a truly democratic people.

Like our editorial, Mr. Campbell's article dealt with the convention discriminatingly, not simply gulping the whole six days down with the word "great," as Dr. Medbury in last week's issue seems to imply we should have done, like one of our contemporaries to which he refers.

Our conventions have many great features, but there are features about them that are not great, and need reconstruction. The only way to effect a reconsideration is to discuss these features with candor.

The Christian Century has a body of readers trained to expect that kind of frank, clean-cut discriminating appraisal both from the editorial pages and from our contributors.

To be discriminating in one's judgment is not a sign either of discouragement or lack of sympathy.

On the contrary, it presupposes a deeper hopefulness and a finer sympathy than wholesale approval.

## CHRIST OUR ANCHOR

**T**HE Ruling Passion of life, as Dr. Van Dyke showed most charmingly in his collection of stories by that name, may be any one of a large list of things. From the cradle to the grave we are attached to different pursuits. The child covets a toy only to throw it into the discard. The boy loves the wilds of nature, but after awhile the streets of a great city are more interesting. The young man loves a maiden, but when

his love is returned, he often seeks romance in new places. Such is the fickleness of the human heart and its attachments.

We have but few friendships that last through life. The tie that binds us to our parents is broken by death. Our children leave us to make other homes. The marriage relation endures longer than any other human relation, but chivalry and devotion of man and wife are sometimes tested by the passing of time.

Christ is the one satisfying friend of all the years. He meets the need of every period of the developing soul. He is brought to the little child in the Christmas story. To the boy he is the hero who was not afraid even of death, and who marched into Jerusalem on his last journey, well knowing what awaited him. His moral purity is a stay to the young man in temptation. His intellectual depth satisfies the intellect of the mature man. His assurance of the everlasting life brings deep contentment to the heart of old age as it waits for the end long delayed.

Our earthly friends are lost to us when they fail to grow with us. Christ has seemed to us to grow with the years as we have progressively realized the beauty of his character, the deeper spiritual values that stand revealed in him.

It is for these reasons that the anchor has been one of the symbols of the Christian religion. Christ is the one completely satisfying Friend we have throughout life. He gives to our spiritual life a firmness and a poise that we could never know without his gracious presence.

#### MUCH ADO ABOUT NOTHING

THE man of the world has an impression that religious people spend much time over matters of trifling importance. We resent his criticisms, of course, but once in awhile something happens which really gives support to his position.

For instance, a recent number of the Christian Standard is at hand in which there are several articles discussing the solemn and important question as to whether we should say "the Christian Church" or "the Church of Christ." Some aver that the two phrases mean the same thing. This is not denied by anybody, but others would regard a stricter verbal accuracy as much safer, though this loyalty to words is to the words of a language not in use in our Lord's day and to a translation that was far from being inspired.

We have heard of a man who insisted on the reimmersion of a candidate because some of her hair floated on the top of the water. There is the case of the man who refused to commune because the bread was broken before thanks instead of afterwards. A good brother once refused to use individual communion cups and was allowed to have one of the old cups for his individual use; this, of course, gave satisfaction to all concerned.

Meanwhile, we are reminded of the condemnation our Lord placed upon the Pharisees. They tithed mint, anise and cummin and neglected the weightier matters of the law. Formal piety obscured human welfare. Against such piety our Lord's face was set like flint. The few times his indignation was aroused was when he was confronted with the petty and inconsequential bickerings of religious partisans who had lost from their lives the wonderful humanitarianism of the Old Testament.

We shall not say that "much ado about nothing"

is the vice only of conservative religious minds, but we will say that the church of today faces perils real enough to make verbal quibbles ridiculous in the midst of the battles of the Lord.

#### LEGISLATION PROTECTING WOMEN

THE Illinois factory inspector's report on labor conditions in the State is a great human document. The subjects of child labor, the labor of women and similar matters are treated. Occupational diseases have been studied with the greatest care. In reference to the labor of women, it is interesting to note that the dismal forebodings of a few years ago about the ten-hour law in Illinois have not been realized.

It was freely prophesied that women would be driven out of industry by men, once their labor was restricted as to hours. Probably there has never been a time in the history of Chicago when the labor of women was more sought after by the big corporations than at the present moment, as is attested by the great display ads. in the city seeking such labor.

Though the law was regarded as a foolish piece of radicalism a few years ago, it is now seen that it is altogether too conservative. The men have secured an eight-hour day in many of the occupations through their unions. The unions enrolling women have not grown strong, so women for the most part had no other protection than that which is afforded by the law. The result is that an over-conservative law allows the women to work ten hours, while the men are on the easier schedule of eight.

The factory inspector of Illinois has the courage to champion the issue of giving women in the State an eight-hour day. Again, it will be urged that the women will be jeopardized in their positions. The reason they will not is that people actually deliver more labor product in eight hours than in ten, owing to the greater efficiency of the worker. The gain to the women workers, many of whom will be the future mothers of the race, would be enormous if they were never worked to the limit of their strength, but always had a reserve to meet illness and the responsibilities of maternity.

#### THE BUSINESS CREDIT OF THE CHURCH

A MINISTER was heard to say the other day that when he first became pastor of his church, it could not get credit for a gallon of gasoline which the Aid Society needed to cook a dinner. That is a rather startling statement, but it can be duplicated in other communities, we fear. There are a number of reasons why this may be the sad condition of a church.

In some cases the church has a lax business administration, and there is no one person who receives the bills and looks after the accounts. It may be the trustees, or the treasurer, or some other person whose business it is to pay a certain bill. Often a prominent member orders something on his own responsibility and fails to report it.

Then there are churches so badly managed that they are chronically in debt. Every year they expect to have a deficit, and the members make sure there will be one by making a smaller pledge in anticipation of the annual deficit raising business. Such a church is apt to be slow with its bills to the point where the credit of the church is seriously injured in the community.



Of course, there is the evil-minded man who, for some insufficient reason, will impeach the financial integrity of the church. If the church has done right, his attack is usually a boomerang.

The results of a loss of business credit are serious. Sometimes the church will be engaged in a building enterprise and will need credit to tide it over. An unpaid coal bill might kill a big loan.

Business men do not like to join a church that does not pay its bills. Every man has his pet moral aversion. The physician despises patent medicine. The school teacher is annoyed by bad grammar more than are other men. The first and great commandment in the mind of a business man is, "Thou shalt pay thy bills on the first of each month." A church or an individual that rejects this code can be no friend of his.

The church of Jesus Christ has the same obligation as do its members "to provide things honest in the sight of all men."

### A GOOD TOKEN

**D**ISCUSSING the question of publicity for Disciples' conventions, the Christian-Evangelist quotes from The Christian Century the following:

We let our secretaries and mission boards run our business for us while we sit in convention and passively listen to speeches.

When the secretarial autocracy gives way to a democratic method of doing the business of these 10,000 churches of ours, our conventions will have vitality and reality enough to be regarded by the press as having some news value.

and comments thus:

For once at least we are glad to record our hearty sympathy with a proposition suggested by our Chicago contemporary. We need better business methods in our conventions and we also need better publicity arrangements. We trust that both of these features will receive attention when the Kansas City convention meets in 1917.

We are glad to find in the editorial pages of the Christian-Evangelist this revival of a clean-cut support of the delegate convention. From the beginning of the movement for an adequate organization of the churches of the Disciples into a representative convention our St. Louis neighbor has been actively committed to it. But since the new editor came upon the scene the paper has been strangely silent on the subject. Now, however, Mr. Kershner puts the Christian-Evangelist on the side of an even more thoroughgoing application of the delegate idea than the present General Convention contemplates. Advocating two conventions, one inspirational and the other deliberative, an editorial in the issue of November describes as follows the sort of deliberative assembly it favors:

All that is required is to have a strictly representative system for the business part of the convention, and to throw the other sessions open to all who can attend. The business should be handled by a select body, composed of representatives, carefully chosen and not exceeding more than a few hundred delegates at any one convention. These men should constitute a committee of the whole to carefully examine, scrutinize and pass upon the reports of all of our societies. Their findings should be reported to the convention at large and from thence to the entire brotherhood.

This, in principle, is admirable. As to certain details, there would probably be differences. It would seem to be undesirable to hold two conventions. There is no reason why popular inspirational meetings could not be arranged by the one representative gathering, to occupy, let us say, afternoons and evenings, while the

entire forenoon of each day is given over to the deliberative consideration of the business of the churches.

Let the Christian-Evangelist and the Christian Century join in the consistent advocacy of some such plan as this and the present chaos which threatens the integrity and further growth of our movement will be overcome.

### COMMUNITY EFFORT FOR "TRUNK" CHRISTIANS

**A** Y. M. C. A. in the East used display advertising to urge the "trunk" Christians of the community to renew their allegiance. The "ad" was a catchy one and represented a man rummaging through an old trunk for the long-lost church letter. Behind the advertising movement were the combined efforts of the churches, who were deeply interested in the success of the publicity campaign.

A census was taken of a high grade neighborhood in Chicago not long ago, and not very many people failed to sign up as members of the church. The questioners, however, inquired where the people held their membership, and then the true state of affairs appeared. These former Sunday school superintendents, teachers, Christian Endeavor workers and all the rest were still, in many cases, members of a village church, and were not doing anything at all with religion.

The big leak of the modern evangelical church is not through losses to infidelity or to the non-orthodox sects. It is a leakage such as we have just described.

Could we have a national day when every Disciple minister would practice the Golden Rule and write a letter asking spiritual care for every absent member? If a member lived in a town where we had no church, should not his minister seek the assistance of a minister of some other communion?

Could not many local communities carry on a recruiting campaign with all churches cooperating for the explicit purpose of getting people to join by letter and statement?

The excuses of these "trunk" Christians are numerous. They do not expect to stay long. They need a rest after so much hard work somewhere else. They cannot afford to contribute. They live a long way from the church of their choice. The most potent reason why they are not active servants of Jesus Christ is found in that other Bible trinity—the world, the flesh and the devil.

Real religious interest conquers every obstacle. Real loyalty to Jesus Christ leaps over every hindrance.

### THE DEATH OF PASTOR RUSSELL

**T**HE newspapers announced last week the death of "Pastor" Russell on a train en route from Los Angeles to New York. Thus ends the career of a very interesting character.

He was a clerk in a store in earlier days and studied the Bible, unaided by the schools. He arrived at some opinions which were a curious fusion of Universalism and Adventism. He looked for the end of the world in 1914 and held strongly to the idea that the punishment of incorrigible sinners was death and not hell. It was on the basis of this latter belief that he undertook at times to make an appeal to liberal people.

In the realm of Christian teaching "Pastor" Russell was a bizarre figure and will be soon forgotten.

His great achievements have been in the field of publicity for religion. Here he has made some very astonishing successes.

His colporteurs have peddled the books of the "Millennial Dawn" system from one end of the country to the other. Few religious books have ever had such a circulation. The presses of the movement have poured out a perfect flood of tracts, papers and other literature, and there has been no lack of money to get this scattered abroad. No little sect in the history of America has ever become so well known.

In addition to printing, "Pastor" Russell was quick to seize the importance of the moving picture as a reli-

gious medium. He produced a film which has been shown to great audiences all over the country. It set forth the Russellite propaganda.

"Pastor" Russell has been much criticised. He was divorced from his wife. He came into notoriety in connection with his "miracle" wheat. Yet the flood of gold that poured into his coffers seems never to have been used for his personal luxury nor for any evil practice. One who heard him could scarcely doubt that he believed his own doctrines. He was a tyrant in his own family of the faith. This fact will soon be forgotten.

It remains to be seen whether he has added another denomination to our American church life.

## A Word From the Publishers

THERE is a well-known conviction among publishers of religious newspapers that people of provincial interest, narrow outlook and sectarian prejudices are much more likely to "hustle" for their paper than are the people of broader intelligence and non-sectarian sympathies. There is much to justify that opinion.

It is hardly to be wondered at, therefore, if an occasional religious journal deliberately adopts an editorial policy that appeals to the prejudices, ignorance and sectarian feelings of such readers in order to capitalize their zeal in building up the subscription list.

We received some time ago a letter from a man who claims to be an evangelist. He had received a sample copy of *The Christian Century* and took occasion to write us a heated letter on the meaning of *baptizo*. His letter contained about three hundred words. By actual count thirty-four were misspelled. He used "done" for "did" and said "had went." For the first personal pronoun he used "i." But he was dead sure about the Greek! The letter closed with an indignant refusal to subscribe for *The Christian Century*, and conveyed the information that he was a reader of a certain other paper, which he named, and that at the last place where he held a meeting he had taken over fifty subscriptions for it. Our correspondent asked us to convey to the editor of *The Christian Century* the suggestion that any further discussion of baptism was impertinent, inasmuch as scholarship had at last spoken with finality!

What we now wish to point out is that this illiterate reader is a big asset to that newspaper. He "hustles" for it. He "boosts" it. He and a thousand others of like spirit really maintain it. Shall the children of larger light, of wider outlook, of catholic sympathies, be less zealous and less practical in their generation than the children of provincial and sectarian prejudices?

*The Christian Century* has staked its all on the faith that a sincere and earnest interpretation of the best thought of the best thinking portion of our brotherhood would command precisely the same kind of zealous and enthusiastic backing that is given those newspapers whose policy is determined by the desire to catch and hold the class whose attitude is represented by our correspondent above.

And we have not been disappointed!

In the three years of its present management the friends of the paper have grown not only in numbers but in zeal. Most of our new subscriptions are obtained

by present subscribers. Laymen and thoughtful women and pastors in all the states put forth earnest effort to introduce the paper into the homes of their churches.

Our readers are our best agents!

There is a rapidly increasing company of big-minded laymen—business men—who see plainly that the future effectiveness of the Disciples as a religious force depends upon the success of the Forward Movement now taking shape among us. Many of these business men are just as active and practical in their work for *The Christian Century* as the preacher referred to above is for his paper.

These men "hustle" for subscriptions.

We appreciate this kind of cooperation. It sustains and justifies our faith.

And now we wish to call the attention of our readers to the present great opportunity to secure new subscriptions from their friends.

Just show that two-page announcement on pages 2 and 3 to almost any thoughtful churchman or churchwoman you know, and ask for two dollars, and you will get it!

The pastor of a church of over 1,200 members sent in his own \$2 for renewal last week accompanied by a fine list of new subscribers whom he had solicited.

A judge, one of the most distinguished citizens in his city, makes it a rule to bring at least one new subscriber with his own renewal. Our list shows he now has at least a dozen "stars in his crown."

We were a little timid about the way ministers would feel when asked to pay \$2 a year, like everybody else, but judging from the returns, they feel good about it. Rev. W. G. Ryan of Youngstown, O., enclosing his check for \$2, says, "I consider that I am getting a bargain in getting *The Century* for \$2 per year, and I will not accept it for less."

That seems to be the way they all feel, and it confirms us in the opinion we have held all along that we were doing unwisely in selling for one dollar a paper that costs over three dollars a year to produce.

A great year is before us. All are agreed that editorially *The Christian Century* is the most attractive and constructive newspaper published among the Disciples. We, the publishers, are determined to push it with renewed vigor.

But whatever degree of success we shall attain will depend, finally, upon the cooperation and zeal—in the most practical way—of our present readers.

THE PUBLISHERS.

# The New Crisis in Mexico

By PERRY J. RICE

*EDITOR'S NOTE: The following article contains an analysis of the Mexican situation and a constructive suggestion for the further action of the American people. Mr. Rice lives in El Paso, and has naturally had exceptional opportunities for studying the tendencies and prospects south of the Rio Grande. It would seem, however, that, apart from this presumption in favor of whatever word he might speak on the Mexican problem, there is every argument in favor of the particular suggestion he here makes for the immediate relief of the suffering Mexican people.*

THE smoke and dust of the great quadrennial political battle in the United States, with all its partisan shibboleths and its misrepresentations, has prevented us from seeing the conditions in Mexico as they are. Now that this battle is drawing to a close perhaps we shall be able to think seriously and calmly of our duty as a Christian people to our near neighbor on the south.

## CARRANZA ABLE, BUT LOSING

The fact is that something approaching a new crisis is impending. While it may be truthfully said that the de facto government is more largely in control of the country than any government has been since Diaz left, still its control is far from complete, and herculean problems are confronting the leaders. Missionaries who have been at work in Mexico for years and who have recently come again to the border for safety are more perplexed and pessimistic than they have ever been. They frankly say that Carranza is the only man in sight who possesses the qualities of leadership necessary to restore order, but they are now doubtful if he will be able to achieve this much desired result. They fear that he will not be able to maintain the measure of control he now has very much longer unless something is done to aid him. The outstanding reasons for this feeling may be set down as follows:

In the first place, there is poverty, want and misery affecting many people in various parts of the country. It is confidently asserted that in many localities the people are at the point of starvation, and that some are now starving. No crops adequate to meet the needs of the inhabitants have been raised for a number of years; there is no remunerative work and no money in circulation. This fact more than any other accounts for the present unrest and the repeated uprising of the people. They are hungry, and enlistment in bandit bands offers temporary relief at least. The masses of the people in Chihuahua do not like Villa, but they do fear him, and when he or his lieutenants promise immunity from his wrath, and food, even though these promises are likely to be broken, having

nothing else to do and nothing in sight to subsist upon they join his bands. Hunger drives many good men to do unworthy things, and it ought not to be surprising, therefore, that the Mexican peons who, as everybody knows, are of low grade intellectually and morally, yield to its appeal. They do not want to fight. They are tired of war, but they see no hope for themselves or for their country and so grasp at straws.

## GREAT LACK OF FUNDS

The de facto government is seriously handicapped for lack of funds. It cannot operate successfully, and is in no position to meet the situation arising out of this widespread feeling of unrest and hopelessness. It can not successfully prosecute its campaigns, and so bandits rove at will and continue to commit whatever depredations they may wish. In some instances recently they have quite overcome the government forces for brief periods at least, and this again lends itself to heighten the fear and feeling of distrust on the part of those wishing to be loyal to Carranza and his government.

What makes matters still worse, the constitutional army and civil officials are not above suspicion. In many instances it is said that they have been proven untrustworthy and have yielded to temptations of graft. This ought not to be surprising when we remember the whole situation. Bad as it appears, it is probably true that there is less of graft now than there has been any time during the revolutionary period. The officials are generally of a higher order than heretofore, but still they have not, in all instances, stood the test, and this fact also complicates the situation seriously. It is one of the main reasons for the skeptical attitude now manifest on the part of those who know the facts.

## HATRED OF AMERICANS INCREASES

Besides all this there is widespread, and, I am told by reliable witnesses, increasing hatred of the "gringos." Even if Carranza wished to cooperate with us in an effort to suppress banditry it is doubtful if

he could do so and maintain even a semblance of authority over his forces. The Mexican people generally dislike Americans. They have not been able to understand the motives of the administration at Washington. They are suspicious of us. Too much has been said in certain circles in favor of intervention, and of taking over a portion of their territory, to permit them to feel at ease regarding our plans and purposes. They do not distinguish between official acts and language and the utterances of partisan and irresponsible newspapers. Our troops are scattered all along the border in manifest readiness to cross the line at any moment. Some of them are even now on Mexican soil. This may be a wise and prudent course for the United States to follow under all the circumstances, but the Mexican people, remembering the past, and looking at everything from their own viewpoint, as everybody else does, cannot understand us, and they are suspicious and feel a growing sense of distrust and hatred.

There is, of course, the possibility that Carranza may continue to control the situation in a measure and gradually work out the problem, but the task looks well-nigh impossible of achievement unless he has help of some kind. If he could be adequately financed it would greatly help, provided his own officials could be trusted to properly use funds placed at their disposal, which, as I said, is open to doubt.

## ANARCHY LOOMING

If Carranza fails, real anarchy seems inevitable. There is ever the possibility of intervention on our part, and it may come to that. Many have persistently predicted it and feel that now at length it is inevitable. Not all of these prophets by any means are personally interested, nor do they desire war. They simply see no way out of the muddle but the forceful way of armed intervention. It may come to that, but in my humble judgment, there is at least one more move to make which might work wonders. It is at least worth thinking about.

The present crisis calls for immediate and practical relief. The people of the United States should



organize for it and forward as speedily as possible great quantities of food and clothing to the starving, naked Mexicans. We are ministering thus to the Armenians and Syrians, and surely we should have an equal interest in our nearer neighbors. Such a ministry on our part would mean more for the peace of Mexico than any single thing that could be done. It would not only minister to their immediate temporal necessities, but it would tend to quiet the feeling of unrest and distrust of which I have spoken, and would make it far more difficult for bandits to organize their bands for purposes of plunder. It would serve to allay the anti-American sentiment and thus make it far easier for our government to deal with the whole situation.

#### WHAT SHOULD CHRISTIAN AMERICA DO?

Why should we not do this? The American people have taken tons of wealth out of Mexican mines and shipped thousands of trainloads of lumber and cattle across the border. Hundreds of our people have grown rich off of Mexico. This may have been done legitimately. I am not

now questioning the method; I am stating the fact. Some have grown rich out of the very distress and sorrow of Mexicans in these recent years. Surely we owe them generous treatment now in these days of their deep poverty and dire necessity. In what better way could Protestant Christians of the United States demonstrate their desire to help the Mexican people than to minister now to their physical needs? It is eminently the Christian thing to do whether it accomplishes all the results desired or not. May it not be the cheapest way to help Mexico out of her distress and enable her to realize her ideals of freedom and justice, ideals for which her people have fought, blindly and ignorantly, to be sure, but heroically, as well, for a century.

#### THE PRESENT NEED.

The Mexicans need our practical help; they need it immediately, and we owe it to them and to ourselves to give it to them. The Federal Council of the Churches of Christ so soon to meet in St. Louis might promote such a program of relief. Surely someone should undertake it.

The need is very great, and it presents both a responsibility and an opportunity. If we must go into Mexico, let us go with a bread line and thus pave the way for the teacher and the missionary who must follow.

El Paso, Tex.

A clergyman, a man of about sixty, looks older than he really is, a fact of which he hates to be reminded. At a small rural station an aged and bent farmer, panting violently, boarded the train.

"I have had to run," he said, "nearly half a mile to catch these cars." Then, addressing himself to the clergyman, he went on: "It's a bad job, sir, when old folks like you and me has to run."

The clergyman, frowning, asked the farmer how old he was. "I'm eighty-six," was the reply.

"O!" said the clergyman: "there's twenty years' difference between you and me."

"Goodness, sir," exclaimed the old man, "you don't mean to tell me you're one hundred and six!"—Boston Transcript.

## Photographing the Unseen

What Being a Christian Means

BY H. D. C. MACLACHLAN

THESE words of Paul tell us how to become Christians. A Christian is one who is like Christ—how do we become like him? By exposing ourselves to his influence. The Apostle uses the figure of a glass or mirror, but the same idea is more accurately expressed in the modern art of photography, by which a picture of an object is transferred to a sensitized plate; still more accurately in X-ray photography, the peculiarity of which is that it makes copies of things which are invisible to the eye, thus fitting in with the fact that in spiritual photography the one photographed is the Unseen Christ.

As the bones of a body otherwise invisible are made visible on the X-ray photographic plate, so is the character of Jesus Christ, himself unseen, reproduced in the character of those who submit themselves to him.

#### THE UNSEEN CHRIST

There are four elements in this spiritual photography: First, the object to be photographed—the Unseen Christ, "Beholding, as in a glass, the glory of the Lord"; second, the sensitized plate, the human soul prepared by faith, "with face unveiled"; third,

*"But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."*

the picture, the copy of the X-ray; fourth, the time exposure, "from splendor to splendor."

The greatest of all realities are the unseen realities. We have only to name them to make this clear. Justice, honor, purity, faith, hope, love—who ever saw these or weighed them in the balances or saw them quoted in the markets of the world?

Now, the highest of all the Invisibilities is God, or, what for us Christians is the same thing, Jesus Christ. In Him are summed up all the other invisibilities. He stands to the world for all those unseen things that shine afar as the goal of human endeavor; for all those ideals which the Apostle had in mind when he wrote: "In whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory."

The hope of the race is in being brought under dominion to him. The

hope of the individual life is to reproduce his life. And there is the peculiarity about his invisibility—that it was once visible.

#### ABSTRACT IDEALS COLD

The Unseen Christ was once a man among men. His character and work we know. Abstract ideals are at best cold and distant. They must be clothed in flesh and blood if they are to move the world—which is the very thing we have in Jesus Christ. Invisible now, he once was visible—a man among men, a character to be admired, imitated and loved by his brotherman. Therefore, even in the Unseen Christ we have a definite, concrete moral achievement set before us—a character to imitate—a life to produce in ourselves.

But if the Unseen Christ is to be reproduced in human lives, these lives must be prepared to reproduce him. No object can be photographed unless on a sensitized plate—i. e., on glass treated chemically that the rays of light from the object will leave their mark upon it when exposed to the influence in spiritual photography. The human soul is the sensitized plate. It is prepared by faith. Faith so

its nature that it becomes responsive to influences from the unseen world—making us sensitive to Jesus Christ, so that his spirit can leave its mark upon us.

#### THE SENSITIZED SOUL

If a photographic plate could speak I think it would say: "A little while ago I was irresponsible to the light which simply passed through me, leaving no impress of itself upon my surface. But now I intercept its rays, I reproduce its images, line for line, light for light, shadow for shadow, so that even those who have never seen the objects to which I am exposed, can see in me a copy of them. I can do more than that. I can make other copies. I can reproduce them indefinitely. I can scatter far and wide pictures of the face first photographed on me."

#### WHAT IS FAITH?

Is not that the very language of the soul that is sensitive to the Unseen Christ? Can it not say: "A little while ago spiritual things made no impression on me? I had no love for God and his Christ. My life was a copy of evil rather than of good. But now it is different. Faith has changed me so that the Divine Nature can reproduce itself in my life, and in me the world can see what God and Christ are like."

But, you say, what do you mean by faith? Just receptivity—the attitude of being willing to let God have his way with us—the attitude of the plant when it turns its face to the sun, the attitude which says: "Lord, I want to be like Thee." Nothing more is needed to begin with. We cannot make ourselves like Christ. That is his part. All we can do is to be willing to be made like him—to open the doors of our souls so that he can enter in.

The trouble with many people is that they try to copy Christ. We cannot do that. He must copy himself in us. We are only the sensitized plates; he is alone the thing to be copied and the light that copies.

#### THE PICTURE

What is the result? A picture in flesh and blood of the Unseen Christ. That is what being a Christian means—reproducing Christ. I am getting more and more out of patience with the idea that would define the Christian life in any other way than as Christ living over again in us, under modern conditions, it is true, but essentially the same life he lived so long ago in Galilee and Judea. It is not believing certain things; it is not doing certain acts; it is not belonging to certain church; it is not submitting to certain ordinances. It is being a picture of the Lord Jesus Christ.

Moody said of Henry Drummond that he was the most Christ-like

man he ever knew. What splendid testimony! Which of us would not have it said of us rather than that we were the richest, or cleverest, or most powerful people on earth? Yet, if we are Christians at all we are in the same class as Drummond. We may not have traveled so far as he, because we have not submitted ourselves so entirely as he did to the Unseen Christ, but we are on the same road. If we are not like Christ in some measure, we are not Christians in any measure.

#### MARKS OF THE CROSS

Of some of the old saints it is recorded that they lived in such close touch with the Unseen Christ that the very marks of the cross appeared on their bodies. That is probably an invention of the pious imagination, but what is not an invention is that the marks of the cross must be reproduced in our characters and lives. We must be crucified with Christ. Was not that Paul's test? When his enemies challenged his standing as an Apostle, after exhausting all other arguments, he turned round on them and, with indignation flashing from his eyes, brushes them aside with an imperial wave of the hand, as he says: "Henceforth, let no man trouble me."

Yes, the marks were on him and they must be in us. If we would be copies of him, we must reproduce him as he was, even to the nail-prints, the spear thrust and the crown of thorns!

#### TIME EXPOSURE

But all of this does not happen instantaneously. You will note the expressions, "from glory to glory." The photographic plate requires a time exposure. The Christian does not become like his Lord in all particulars. All at once there may be sudden conversions, but there are no sudden sanctifications. "From glory to glory," from likeness to likeness is the method of Christ—reproduction in the human soul.

There is a note of encouragement here for those who get impatient with their slow progress in the spiritual life; who, looking at their copy and then at themselves, begin to wonder whether they are really photographing him at all.

In the first place let me say to them that the very fact that they are worrying about their spiritual growth shows that they are growing. Only a partial copy can tell that it is not a complete one. Only a life that has already begun to be like Christ is distressed because it is not more like him. Your sanctification is not so much your work as Christ's work in you. Your attitude is that of faith. It is the rays from the object that make the picture. The photographic plate is powerless to do so of itself. Your part is by prayer

and the study of God's word and the faithful attendance on the ordinances of the church and the diligent performance of the duties of life, to keep itself sensitized towards God. He will do—is doing—the rest. "Work out your own salvation, for it is God that worketh in you."

#### A NOTE OF WARNING

But there is a note, too, of warning here. If we are making no progress in our religious life, if this year finds us colder and less hearty in our service; if the things of this world are gaining a greater hold on us than they should, it is certainly because we have removed ourselves from the influence of the Unseen Christ and are exposing ourselves to other copies that obliterate and annul the picture of his face!

Have you ever seen a composite photograph? If you have you will understand what I mean. It is got by exposing a photographic plate to a number of different objects, so that one copy is superimposed on another and the result is a picture at once of everybody and nobody. How like that are the lives of many professing Christians. The picture of Christ is indeed there, but so covered up with copies of the world's pleasures and ambitions and greeds that it is almost unrecognizable. In certain lights—on Sundays in the dim religious light of the church—you can get a glimpse of the Christ face, but in other lights, on Monday, Tuesday, etc., on the street and in the market-place, you can only see the face of Mammon. It is a divided allegiance—a copy that is not even half a copy, and you know what Christ says about such: "Ye cannot serve God and Mammon."

Now there are certain great angels which meet us in the way of life. Pain is one; failure is one; shame is one. Pain looks us full in the eyes, and we must wrestle with him before he blesses us. Failure brings in his stern hand the peace of renunciation. Shame bears to us the sense of sin, which is the knowledge of God. His hidden face shines with the mercy of heaven, and well for us if we may look into it.—Margaret Deland.

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#### God's Victors

BY THOMAS CURTIS CLARK

God's battles are forever won,

Though oft his warriors bite the dust;

Triumphant in their death they lie,

Who fall in warfare just.

The final issue standeth sure,

When right and wrong in conflict meet;

Who fight for right may be laid low,

But right knows no defeat.

# A Danger to Protestantism

By Shailer Mathews

**A** DANGER to which Protestantism—particularly progressive Protestantism—in America is exposed is that its churches shall become mere agents of social service. There are many people who, in reaction from extreme orthodoxy, have come to feel that the sole business of the church is to push social reform.

This danger is particularly strong in America just now because social workers have come to see that the church, instead of being hostile to their ideals, is the greatest force by which their ideals can be put into operation. Such a valuing of the church brings no small satisfaction to those of us who have endeavored to set forth the social significance of the spiritual life. But we can not let social service take the place of God. People can not be amused into conscientiousness. Picnics are not the equivalent of prayer meetings, and Sunday School baseball leagues have not yet developed into revivals.

It was natural in a period of awakening and transition that men should jump to the conclusion that the church ought to stand for every good cause. It was easy to forget that society will organize institutions for each newly-realized need. But even those of us who feel most deeply the social obligations of Christianity see that a church as an institution does not have the same field of responsibility as Christian individuals. These last may be organized in a great variety of institutions, each of which performs some function set by the division of labor in our world. Church leaders can delegate to these institutions certain duties, but they can not delegate the duties of spiritual parentage.

A Protestant Church can not be an ethical asylum; it must be a home in which souls are born into newness of life. We want efficiency in organization and in activity. We want our ministers to be alive to the needs of the hour in politics and industrial reform, quick to come to the championship of overworked women in factories and the rescue of little children who are giving up their lives that the cost of production may be kept low. We want the message from the pulpit to be heartily in sympathy with our modern thinking. But most of all does American Protestantism need a spiritual passion, a contagious faith in the supremacy of God's spiritual order and an alarm at the misery that waits on sin.

From many a community there is already rising a cry for elemental religion. With all their scientific business success, American laymen are as-

serting that they want to be assured of God and immortality and the worth of righteousness. They want companionship in spiritual loneliness, comfort in hours of pain, courage in moments of moral wavering. Their souls are

athirst for the unknown, and they will be satisfied with nothing save the water that comes from the River of God.

If the awakening of Protestantism were to mean simply a renaissance of ethics, or a sort of bescriptured positivism, American society would be defrauded. When it asks for the bread of life, it will not be satisfied with treatises on eugenics.

## Union Churches

*In order to break down the sense of isolation which exists among churches, and to let workers in this field know of the progress of the movement toward unity in other communities, we are maintaining this open forum. We wish to present plans of organization and work of united, federated and community churches, and to chronicle the progress of the movement as a whole. We ask any reader who knows of any union that has not previously been reported in this current series to send us information concerning it. Address: Howard E. Jensen, care of "The Christian Century."*

### AN IMPORTANT CONFERENCE ON RURAL PROBLEMS

**A** COUNTRY Life Conference of more than passing interest to Community Church workers was held at the Hotel La Salle in Chicago on Wednesday of last week under the auspices of the Country Work Department of the Young Men's Christian Association. The general theme of the conference was "Balancing Country Life Progress." The prepared addresses on the various phases of the country life movement as well as the discussions from the floor were distinctive in their emphasis upon fundamental human values and their recognition that every type of rural life expert becomes really useful in proportion as he is inspired to work, not for land's sake nor for stock's sake, nor even for education or religion's sake, but for life's sake.

The conference was the first of its kind to be held west of the Alleghenies. Gatherings designed to bring about a greater amount of co-ordination among the various institutions serving the social and spiritual life of rural and village communities have been held in the east for some five or six years. The main purpose of these previous meetings has been to create awareness of the scope and character of country life problems on the part of those educational institutions and the country churches of the east with their ministry. But the Chicago Conference was projected along more comprehensive lines. Its purpose was to discover the proper place and emphasis which each type of community service should have in order to secure the greatest amount of human well-being.

The discussions naturally fell into four general subdivisions relating to problems of the country home, the

country school, the country church and the country community, the last with special reference to miscellaneous movements seeking the improvement of rural life. Now and then the voice of the hobbyist was heard in superficial statements as "The fundamental problem is better transportation, intensive agriculture, better stock," etc., but the general trend of the discussions was to emphasize the fact that our classification of rural problems as economic, agricultural, educational, religious, and so forth, is superficial and misleading. Every problem is a community problem, and the whole range of community interests is concerned in its solution. Hence the need of co-ordination of all the agencies serving the community.

The very character of the rural problem is such as to emphasize the need of a united church. A unified community program requires a unified community consciousness to make effective. This is impossible when the religious sentiment is divided among three or four rival institutions. Only a united church can give that tone and vigor to the social conscience which will make the church powerful as an agent of social progress. It is not the business of the rural church to become a farmer's club, but to furnish the inspiration and enthusiasm and sense of moral solidarity which is essential to the success of any worthwhile program.

*A united church has become a necessity for social progress.*

As you grow ready for it, somewhere or other you will find what is needful for you in a book, or a friend, or, best of all, in your own thoughts, or the eternal Thought speaking in your thought.—George MacDonald.



# Preachers' Problems

By Ellis B. Barnes

IT has been suggested that such a department as this in THE CHRISTIAN CENTURY might be of interest to ministers. It is not to be too ideal, too unworldly, so to speak, just plain common sense talks to and from each other, keeping out of the clouds on the one hand, and out of the clods on the other. This is to be a brotherhood and family affair where, to borrow a line or two from Emerson, we may become gay at times, and then "gray and autumnal, and think in unpress, and old shoes that do not pinch my feet, and old friends who do not constrain me, and plain topics where I do not need to strain myself and pump my brains, the most suitable." There are our sentiments exactly, though there is no reason why now and then one may not put his hand on the rainbow, or his foot on the neck of the storm.

## FEES AND OTHER THINGS

With this announcement I expect problems to fly in this direction for solution as doves fly to the windows, but apart from the assurance that the problems will be properly pigeon-holed, no promises can be made, except that, like the commentaries which are eloquent in explaining passages which need no explanation, and remain perplexingly silent when we would have a year of our life if they would lighten us on some texts—we may depend upon to do our best. Let there be no misunderstandings in the very beginning. I am not out for any price within the gift of the nation or the denomination, if such we be, and therefore have no stimulus to make promises which I cannot redeem. I propose above all things to tell the truth, unless savagely corrupted by editorial gold—corrupter of youth and old age—found bulging in yellow creases in the pockets of the aforementioned editors whose mission in life is to guide the people under their feet in paths of honesty and virtue. To my soul I say in the still watches of the night, Beware of the shining!

I shall be as impartial as truth and as fearless as a shipwrecked sailor on a desert isle with not a foe within five hundred miles. The brave and the true may count on me. Those who come for counsel can get it upon the payment of a small fee, if fee they wish, which will heighten the value of the counsel, especially if sent in the envelope with the request for oil for upon troubled waters. The

larger the fee, the more disinterested my efforts in behalf of my clients, and also the more lavish and crystalline will be the wisdom which will flow in rivers, lakes, or oceans, as the case or the fee may require. Fees with large oval fronts and southern exposure will lubricate and set whirling in rhythmic cycles the mental machinery, so that the initiated will believe that the orchestra which discourses the music of the spheres has come to earth for a season to thrill the souls of those who came to us for help with large fees such as above described. They are as rare as they are popular, and in consequence, will be joyfully received and judiciously expended. Those who have no fees to offer will receive the same prompt and satisfactory attention as those who thrust upon us their munificent rewards, only our services to the former are conveyed on less expensive stationery. But whether you come with full or empty hands, your privilege in either case is to rain down the riddles upon us. The rain may be followed by a steady drought, but that is not an unusual occurrence.

## AN HONEST CONFESSION

Candor compels me to confess that I am not the man for this office. A much younger man than I would give greater satisfaction in dealing with the problems. Neither their number nor their profundity would puzzle him a whit. When one reaches the age to which I have attained by hard manual labor, and by unusual skill in side-stepping the old gentleman with a scythe who tries to make his flowing beard do duty for the scantiness of his wearing apparel, and when my beautiful Auburn locks, once the household's pride and joy, are scattered far and wide, I think it is fitting that I should retire in favor of a young man just beginning his ministry who knows more of problems than he knows of people. It is wonderful as one nears the summit of life's hill how his interest in folks increases, and his knack of solving problems about folks loses all its ambition. Nearly all young theologians, preferably those in their first charge, know who Cain's wife was, what became of the salt that remained an unsavory reminder of Lot's wife, or whether Balaam's beast traveled best shod or barefooted. Such a youth should mount the tripod on which I am now hoist, as the poets say, and blow a blast upon his pen, as Pat would say, which would compel

the problems to come spinning to his feet in carload lots, and his enemies to scatter though they were as thick as the leaves in the Mississippi Valley. Even if he could not do this all at once he ought to have the job. Too much ought not to be expected of the young in the beginning of their careers which are certain to go thundering down the corridors of time. Why corridors? Why a hen?

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## WHAT SHALL WE TALK ABOUT?

What is to be the scope of this department? That is yet undecided, though the experts are holding daily conferences on the subject. Some wish to devote some of the space to politics, some to theological discussion, but both subjects will have to be handled with masterly skill to prevent complications. We hope the advocates of both interests will not press their contentions to the breaking point. A few representing special interests want to inject a discussion on the probable effect of the Great War on the price of pig-iron, but we will not suffer that, no, not for an hour. So our friends may regain their wonted composure. What has pig-iron ever done for me?

A few want to revive the discussion between big "D" and little "d," but to us it is very unfair for a big fellow to be always jumping on a little fellow, so we rule that out. In former discussions the big "D" won hands down. Little "d" was completely outclassed.

Every fellow with a bee in his bonnet, a whimsey in his brain, a fad in his fiber, or a crook in his constitution, need not lay the flattering unction to his soul that he will be admitted to our columns. They are for the initiated who well understand something of the lengths to which we will go for them in our self-sacrificing labors. Even those with fees to offer will not necessarily be heard on all occasions. There are spots on our toboggan slide which even the yellow cannot grease. Others will be admitted if they furnish proof that a speedy cure can be effected. Time will determine our policy. Meanwhile, the faithful are enjoined to watch the daily papers for particulars. Nobody knows what may happen in these tremendous days of the autumn of 1916.

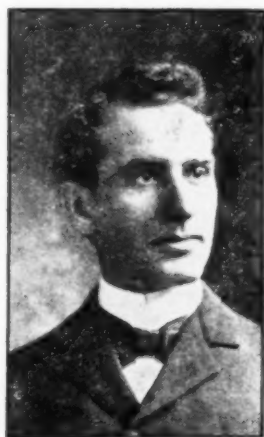
However well and happy and successful we may be, sorrow and pain are never far away, and the world-pain is everywhere; and there is no peace or joy for us at any time, however bright and prosperous our own affairs, if we can not feel that in and through and over all the sickness, sorrow, pain, and loss, and shame, and sin, there is the Eternal Goodness.—John White Chadwick.

# Social Interpretations

By Alva W. Taylor

## The Question of the Eight-Hour Law

Editor Dunn of the Railway Age Gazette denounces the Adamson Law as cowardly and unjust, yet admits that had President Wilson allowed the strike to come on it would have been the greatest calamity since the Civil War. He contends that the Clayton act should have been repealed



and labor leaders forbidden to call the strike under penalty of imprisonment. Mr. Dunn is an able student of railway problems and a striking writer. The writer of this page heard him last summer make a very able appeal for a raise in freight rates, but noted also that he ignored entirely the question of railway capitalization; in other words, in making his contention for a raise in railway rates he refused to discuss watered stock, over-bonding or any other form of fictitious capitalization. His fervency was all for the railway corporations; there was none displayed for the public.

To have repealed the Clayton act would have been to have removed from legislation the most striking peace of "humanizing" in the modern record, because it definitely declared that labor is not to be considered a commodity and that consequently the laborer is not to be looked upon as a part of the property interest. Every progressive in Congress, without regard to party, voted for this enactment. Indeed, have not the President's opponents ignored one very telling point, that a majority of the Republicans in both House and Senate themselves supported the Adamson Law?

The wail that arbitration has suffered a defeat comes from men whose conversion is evidently very recent and over the sincerity of which there may be some pale cast of doubt, it

being a fact that until the tables were turned and power was lodged on the other side of the fight they had never before admitted the principle of arbitration. It must also be recognized that with the demand for the eight-hour law the President also coupled a demand for future arbitration, and he should not be damned for the one without being praised for the other. Mr. Garrettson of the railway brotherhoods talked very much in this case like the railway managers had always talked in previous cases; in other words, the employees do not differ in their spirit from the employers, once power is in their hands. The great public must in the end compel these warring factions to arbitrate.

A very interesting contention for the adoption of the eight-hour law without investigation can be made upon the theory that it would be impossible to investigate its working until you have tried it; in other words, that the only scientific process is to adopt the eight-hour law and appoint a commission to study the effects with a view to final legislation when results are all tallied—just what Congress did.

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## America Playing the Good Samaritan

A movement is on foot to raise the stupendous sum of \$13,000,000 for the relief of the French war orphans. This would, indeed, be a magnificent practical repayment, through American sentiment and sympathy, to the French nation for its hundred years of unbroken friendship. The Jewish people are also inaugurating a stupendous program to raise \$10,000,000 in this country for their people who are suffering from the war. This added to the \$6,000,000 already sent would perhaps be the largest single philanthropic enterprise the war has brought forth. America is profiting to an untold degree through the agony of Europe. If she is to redeem herself from the suspicion of materialism and justify her claim to high ideals and great generosity, she will supply both these funds and many others. The raising of these funds raises a very interesting question to the churches. How many of them make any response to these calls of need so tremendous at this time? Can it be possible that the church machinery is so heavy that the church can do nothing more than keep it going? Can it be that the church people are so conventionalized that great popular beneficences such as this must appeal altogether to private individuals and to other societies?

## Who Prevents Church Unions?

In a home mission survey covering the western part of the state of Washington, with 702,000 population, less than three per cent of the lay members expressed any denominational preference. All were for Christianity and desired a church in their community but they did not prefer one sect above another. What they wanted was a church that would preach the gospel of a righteous life and keep the fires of the true religion burning. Yet the denominational leaders are able to make attempts at arranging for union churches very difficult. The Washington Home Missionary Council tries to arrange unions with definite denominational affiliation preserved. This is doubtless the prudent thing to do in many cases, but one can not help feeling that it would be better oftentimes to cut the withes and organize federated churches outright and without too great a sense of tenderness towards the sectarian minority.

A great deal has been made of the supposition that peoples of various races and nationalities can not be fused. President Wilson pleads for a proper treatment of the alien in America in order that America may be able to fraternize with and lead the nations from which they come in the new internationalism. Petitions are now being circulated by the Federal Council of Churches asking that adequate legislation be enacted soon upon this question. Too much has been made of historic, national, racial and linguistic antagonisms. Because they have existed is no sign they must persist. What is civilization for if not to substitute rational progress for the old blind antipathies? Christianity should certainly lead in this undertaking, for with Christ there is neither Greek nor Jew. Its ability to do so when once the undertaking is really made is illustrated by the success of Labor Temple in New York City, where there is now a strong church drawn from many nationalities, a Sunday school of a thousand, and 174 accessions to the church roll last year.

## No Change in Wedding Ceremony

In the revision of the prayer-book there was a strenuous effort on the part of many of the Episcopalian leaders to secure a change in the wording of the marriage ceremony of the Protestant Episcopal church at the general convention in St. Louis. The committee on revision of the prayer-book was continued but the change in the ceremony was not made this year.

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

BY ORVIS F. JORDAN

## Detroit, Mich., Engages a Social Engineer

The Rev. John G. Benson, of Brazil, Ind., where the largest Methodist Sunday School of the world is located, has been selected by Bishop Henderson as Social Engineer for an area around the city of Detroit. This office evidently gets its name from the well-known book by Professor Earp. It will be the business of Mr. Benson to make surveys of religious, social and industrial conditions around the rapidly growing automobile city. This city is meeting many new problems by reason of the growth of population, which is so rapid that houses cannot be built fast enough to provide homes for the people.

## Methodist Commission on Unity to Meet

A meeting that will doubtless prove one of the great historic events of American Methodism will be the assembling of the Joint Commission on Unification of American Methodism which will convene in Baltimore Thursday, December 28. At this time there will either be progress in the direction of the unification of northern and southern Methodism or else the whole project may be declared impracticable. Northern church leaders are asking the lay members to assemble in prayer each day during this great crisis for their church. There is opposition to the union of a formidable sort, both in north and south, but this may be overridden by the modern spirit of unity and cooperation.

## Rev. R. J. Campbell Tells Story of Change

A new book has recently been issued in England from the hand of Rev. R. J. Campbell called "A Spiritual Pilgrimage," in which Mr. Campbell tells the story of his life from the religious viewpoint. He was brought up in the north of Ireland in the strictest of Protestant surroundings, but relates that even in boyhood days he once constructed an altar and a crucifix. At Oxford he was deeply influenced by Dean Paget of the Episcopal church but felt that there was no consistent way of being a Catholic without being a Roman Catholic. His statement concerning the religious value of Protestantism for him is very in-

teresting. He says: "The twin sources of my religious life were the Ulster Presbyterianism of my childhood and the Anglo-Catholicism of my Oxford days. To the latter, humanly speaking, I owe my soul. In evangelical phrase, I was born again with it—and this apart altogether from purely theological consideration." He relates how hundreds came to him while he was a City Temple pastor to make confessions and to use him in a way as a priest, though he did not pretend to give absolution. The book is the statement of a man who has gone over completely to the sacramentarianism of the high English church. Those familiar with his former religious books will doubtless feel that he has lately been traveling pretty rapidly.

## Chicago Preachers Will Discuss Advertising

The Protestant ministers of Chicago will hold a big meeting to discuss church publicity at the Advertising Association of Chicago on the evening of November 16. Over a hundred of the advertising men of the city will be present. The 10,000 pieces of church advertising that were on exhibition at the convention of the World's Advertising Clubs in Philadelphia will be shown here. The ministers have formed a branch of the ad men's club and will be given some of the privileges of the club at a very low fee.

## Gideons Take a Stand Against Smoke

The Gideons, the Christian traveling men's association, met in national convention recently and passed a resolution condemning men who in "defiance of the laws of cleanliness and decency" persisted in smoking in public dining rooms. They also determined to make an effort to secure the abolition of the custom of serving alcoholic drinks in dining rooms.

## New York Bible Institute Promotes Evangelism

The National Bible Institute has held outdoor evangelistic meetings in New York City the past summer, as previously, and one of the fruits is a fine new Gospel Hall for Christian workers to be opened at Bergen Avenue and 153d street. Classes for

training Christian workers will be held, and special services for the Jews and Germans of the neighborhood in their own languages. These in addition to the Institute's regular evangelistic work. The new hall was opened on September 29. Don O. Shelton is president of the Institute and Thomas Little director. During the spring and summer over 2,000 open-air meetings were held, attended by nearly 250,000, and over 2,500 professed conversions. The Institute is extending its outdoor work to Brooklyn, with encouraging prospects.

## English Moderator and Leading Presbyterian Dies

For the first time in the history of the English Presbyterian church a man elected to the office of moderator has not lived to fill out his term. The Rev. W. M. MacPhail has been the moderator, and he passed away at the comparatively early age of fifty-nine years. He was a great authority on Presbyterian law and practice for England.

## Week-day Religious Education in New York

Two churches of New York are making special efforts in the direction of week-day religious instruction for their children this year. St. Andrew's Methodist church has a school conducted by the Rev. Harry Webb Farrington of the Methodist Sunday School board, who has spent the past two years in Gary, Indiana, serving as chairman of the Association of Religious Directors and establishing there the first Methodist religious school. The West End Presbyterian church is also doing something of the same kind for its children, but the leaders in this church express dissatisfaction with the Gary plan. The Methodists define their plan as follows: "The aim will be: To unify every activity in the church for the children; to especially relate it to the Sunday School; to emphasize the moral and religious aspect of the child's public school work; to seek to develop physical, social and moral values of its 'after school' and home time; to know the local community in order to protect the children from its evil forces and to bring it into touch with its good forces; to know each child personally, in order to assist the parents in any particular problem of its life."



# The Sunday School Lesson in Today's Life

CONDUCTED BY JOHN RAY EWERS

## "A Living Sacrifice"

SCRIPTURE, ROM. 12:1-8. LESSON FOR NOVEMBER 26

TODAY we conclude the study of Paul's career. His life is a call to devotion. From the moment when the Living Lord impressed his soul on the Damascus road until he bowed his head under the Roman



sword, Paul was personified CONSECRATION. "One thing I do." "With might" he did whatever was to be done to bring in the reign of Jesus Christ.

How he rebukes our divided allegiance! We are hyphen-

ated Christians. We serve two masters—or try that impossible scheme. We love the world and heaven. Paul had his dualism. He had his battles with his flesh. Never, however, were there any mental reservations, never any half-hearted service, never any split allegiance.

\* \* \*

What a revolution would be wrought in our own souls by a complete, definite, clear-cut, positive, determined, intelligent, commitment to Jesus and His program. What soul-wrestlings we undergo! Not even the spirit is always willing, however weak and pitiable the flesh may be. Recently I received a great shock—a man whom I had considered rock-ribbed and eternal as the hills in his Christian loyalties gave marked evidence of wavering. The granite rock seemed about to turn into jelly!

Emerson once remarked, "You can't nail currant jelly to the wall—and the iron nail is not to blame for that." How we tremble when some granite character begins to melt. We feel the tragedy of the divided allegiance and the need of positive devotion to God. "One thing I do," "One is your Master."

\* \* \*

With all the earnestness, therefore, of his red-hot soul, Paul says, "I beseech you by the mercies of God to present your bodies as living sacrifices, holy, acceptable unto God—your spiritual service." Holy and wholly. Let us seek for the crux of the situation today. A reporter from one of our dailies asked me last night for an

interview on "America's Greatest Sin." Some New York minister has said it is selfishness and some local opinions were being sought. My answer was in a word, "Materialism."

We are smothering out the SPIRIT with STUFF. The spiritual service of which Paul speaks is the neglected grace. How much time is given to cultivation of the soul of a man? Here is the wild rush for money, houses, lands, autos, servants, and stuff, stuff, stuff,—impedimenta.

\* \* \*

Is there time to stroll in the autumn woods and commune with God? Is there time to visit the neighbor and invite him to church? Is there time to go to the art gallery and study, intelligently, a picture? Is there time to read a poet? Is there time to hear the orchestra? Says the Chinese proverb, "Had I but two loaves of bread, I would sell one of them and buy a white hyacinth to feed my soul."

The Great Teacher said, "You can-

not live by bread alone." Why, we thought we could! With Pillsbury at the present price we thought we were doing pretty well to have biscuit at all. But you can't feed your soul ground wheat—a finer pabulum is demanded. Music speaks to the soul, friendship feeds the heart, meditation is like consecrated food. Love is a soul-food. The soul grows while you contemplate the beauties of nature and when you minister at the bedside of the sick. The choice must be made between spirit and stuff. There are piles and piles of stuff on earth, but spirit is at a premium. If you want the most unusual possession pray God to enrich your soul.

Great souls—yes, GREAT SOULS—are the need of America today. "By the mercies of God—present your bodies as living sacrifices."

### Tennyson's Faith

"I should be sorely afraid to live my life without God's presence; but to feel that He is by my side now just as much as you are, that is the very joy of my heart."—Tennyson, to a friend.



THE CHRISTIAN CENTURY desires to use in this space each week a story of the work of some men's class or women's class, or men's brotherhood, which is getting results in community upbuilding or in the promotion of missionary or temperance or benevolent work. Each story should contain about six hundred words. If you have a good story, tell it. Address, The Christian Century.

## Disciples Table Talk

### Kentucky Rural Church Institute Has 750 Registered

One of the most promising and significant signs of the times, so far as church life is concerned, is the large number of successful rural church conferences and institutes that are being held over the country. Report comes of an institute which has just closed its sessions at Fox Creek church, Anderson county, Ky., in which 750 persons were registered, 87 of whom were from outside the county. Thirty-three received diplomas on commencement evening. G. J. Parrish, pastor at Fox Creek church, writes that there was not a dull number on the program. The house was crowded from the first hour of the morning to the last hour in the evening. The institute goes to Elizaville next year. These rural institutes are a pleasant change from the old-time county convention, which met simply to meet. That the people will respond to a convention which meets with a purpose is evidenced by the great popularity of the rural church conferences. On the program of the Fox Creek Institute were such speakers as H. W. Elliott, F. F. Grim, W. E. Frazee, W. J. Clarke, A. W. Fortune, O. E. Kelley, A. McLean and C. D. Bohannon. The chief lecturer was Mr. Kelley, who is a rural church specialist, coming from Terre Haute, Ind.

### Making the Prayer Meeting Count

Carl A. Burkhardt, pastor at Tabernacle church, Franklin, Ind., is announcing before his people a veritable college for religious study beginning with the first of the new year. On Wednesday evenings, after a brief devotional period, the persons assembled will go to separate class rooms for study of the course which has been elected by each. There will be classes in the History of the Church, in Missions and in the History of the Disciples' Movement. Also a very attractive course will be presented on the Social Applications of the Teachings of Jesus.

### New Program for Illinois Disciples

At the meeting of the Illinois State Board at the Peoria convention, a committee of six was appointed to take up the matter of a closer articulation of state and district work. That committee consists of the following men: S. H. Zandt, Bloomington; W. S. Rounds, Taylorville; A. K. Adcock, DuQuoin; C. E. French, Virginia; C. C. Carpenter, Princeton, and the state secretary, H. H. Peters. The first thing the committee did was to make a study of plans in operation in Missouri, Iowa, Indiana and Ohio. A meeting of the committee was then held in Bloomington, and a tentative program decided upon. According to this program, it is believed by the committee that the state should be redivided, with five districts exclusive of Chicago, instead of eight, as at present; that the work in Chicago be left to the Chicago Christian Missionary Society, but that the society be affiliated with the Illinois Christian Missionary Society; that all money raised for state or district work be paid into the treasury of the Illinois Christian Missionary Society; that the district conventions be held as they now are; that the district secretary be a member of the state board;

that all the Disciple evangelists be employed by the state board and their work directed by the same; that the matter of living links be left with the state secretary and that missions be supported just as rapidly as churches become living links. This program is to be submitted to the district conventions for action. The final report of the committee will be presented to the next state convention. This committee approves the present plan of combining the Sunday school work with the state missionary program. H. H. Peters, state secretary, writes that suggestions concerning this proposed program will be gladly received by the committee from Disciples over the state.

### Disciple Pastor of Auburn, N. Y., Leads in Federated Church Program Plans

E. W. Allen, of the church at Auburn, N. Y., finds it a pleasure to be able to work at Christian union as well as to preach it. As investigator and prime mover in the work of the Federated Church campaign now on in Auburn, and as president of the Ministerial Association, he has a tremendous opportunity to make the union idea shine forth in the New York city. This federated campaign extends from October 16 to Easter, 17, and has set as special days the following: October 15, rally day for the Sunday schools; October 29, mobilization day for the churches; November 12, community church day for Auburn. On Sunday school rally day some 100 per cent aims were striven for. On mobilization day, at the morning service, the Lord's Supper was observed, with the note of consecration of every church member; the evening service was devoted to the theme of personal evangelism; this day was observed also as rally day for the Christian Endeavor societies. On November 12, community church day, the morning sermons will be upon the theme, "Auburn Without Christ—What Would It Be?" The evening sermons will be from the text, "Josh. 24:15. For three weeks preceding community church day articles of one-half column daily are being run in the local papers, these being by pastors of the various churches. In the afternoon of this great day there will be held mass meetings for men and women. Mr. Allen writes that all the Protestant churches of Auburn are actively represented in this campaign—a thing never before realized in any movement. The Ministerial Association meets frequently at luncheon to discuss and put forward the maturing plans. Plans and programs for the months immediately following New Year have not yet been determined upon. Mr. Allen reports that mobilization day brought more church members to worship than were ever before seen in Auburn. One large church reported 94 per cent of its members present at the morning service. A helpful feature of the campaign is the use of an "All Auburn Church Movement" covenant, signed by church members. This pledges the signers to daily Bible reading and prayer, attendance upon church meetings, financial aid to the church and personal work for conversions.

### Home-coming and Church Membership Day at DuQuoin, Ill.

Sunday, October 29, was set by the Disciple, Baptist, Presbyterian and Meth-

odist churches of DuQuoin, Ill., as "Home-coming and Church Membership Day." Special sermons were preached by all pastors, including A. D. Adcock, who leads in the work of the Disciples. One of the Sunday schools made an interesting feature of a great flag constructed out of 650 small pieces brought by as many people to the Sunday school service.

### North Carolina Pastor Serves Community

Hayes Farish is pastor of the church at Belhaven, N. C., which is one of the best churches of the state, with a Sunday school which has the reputation of being the most modern in its organization anywhere in North Carolina. But Mr. Farish's activities are not confined to church promotion. He is identified with every social movement of the city. He holds the position of secretary of the Belhaven Community Fair Association, which promoted a most successful fair November 1 and 2. During the past year seventy-five persons were added to the membership of this church, and the largest offerings for education and missions in the history of the church are reported. There are about 300 members now actively in the work. Through November and December Mr. Farish is preaching two series of educational sermons, one of them dealing with themes of spiritual culture, the other with "The Plan of Salvation."

### Akron Sunday School Puts Home Missions Where It Belongs

At a recent meeting of the executive council of the Sunday school of High Street church, Akron, Ohio, it was unanimously voted to make an effort to bring the school's offering to American missions this year up to equal that which has been made for foreign work. This will mean an increase of about 35 per cent. Each class has been apportioned, and the school will strive to raise \$700. If all schools should take some such step, there would be no difficulty in raising the \$50,000 asked by the A. C. M. S. from the schools for their important work. The Akron school will make a big feature of the "Farthest North" program gotten out by the society. High Street has led the brotherhood in gifts to home missions for two years.

### Nebraska Church Entertains Missionaries

The church at Fairbury, Neb., recently enjoyed a service participated in by Miss Bertha Lacoek, of Puerto Rico; Mrs. Ross, of Indianapolis (mother of Emery Ross of Liberia, Africa), and Miss Cora E. Henry of Lincoln, Neb. A reception was given to the visitors on the afternoon preceding the Sunday of the service. The Fairbury church will cooperate with the other churches of the town in a great union effort.

### Another College for Training Workers in Indianapolis

Some time ago Seventh Street church, Indianapolis, organized the first college for training Christian workers in the city. Now the Hillside church, C. M. Fillmore, pastor, has organized another. The sessions, which are held weekly, on Thursday evenings, will continue until June. The meetings open at 7:30 o'clock with devotional service, followed by forty-five minutes of class study in the various groups. The course will consist of outline Bible study, teacher training and story telling. The Bible study class will be under the direction of Mr. Fillmore. The aim the first year will be to get a

general outline view and analysis of the Bible as a whole. The class in teacher training will be in the charge of Miss Flora Drake, a teacher in the public schools, and her work will be devoted exclusively to methods of teaching. The story telling will be in charge of Mrs. Charles M. Fillmore, superintendent of the primary department of the school.

#### Large Young Men's Class Talks Politics

The Loyal Sons Bible class of the church at Council Bluffs, Iowa, is the largest organization of its kind in that section of the country. About 150 young men are enrolled in the work. After a week's consideration and investigation, the class has adopted resolutions commendatory of E. T. Meredith and recommending him as the right man for all young men to support for the governorship of Iowa. It was planned to send copies of the resolution adopted to each pastor of Council Bluffs, with the suggestion that he preach on temperance and the present political situation in Iowa.

#### "Atkins Day" at Mexico, Mo.

The coming of Henry P. Atkins to First church pulpit, Mexico, Mo., was made the occasion of an unusual welcome service to the new leader and his family. "Atkins Day" was enthusiastically observed. More than 800 persons were present in the morning service. Cooperation with every department in the church was pledged by the members. A telegram was read from W. A. Shullenberger, former pastor of the congregation. Above the pulpit in large white letters were inscribed the words, "Welcome, Atkins."

#### Ohio Sunday Schools Promote Educational Ideals

Wilford H. McLain, state superintendent of the Disciple Sunday school work in Ohio, is doing valuable constructive work for these schools. He is emphasizing educational ideals, minimizing the spectacular. And he is getting a reaction from the state's leaders. The pastor of a prominent city church writes to Mr. McLain as follows: "You have my idea exactly. It impresses me that the day of the hurrah and the spectacular is over. What we need in our schools more than anything else is a constructive program that runs through the year and has for its purpose the building of Christian character." Rally day this year was made the occasion in many schools of presenting the educational ideal and planning a program along such lines for the year. Hudson, O., school shows the right spirit in raising on its rally day a purse of \$50 to support a medical assistant in Africa. Paulding school used rally day to emphasize the importance of religious education before the church and community. These schools are only typical of the high class Ohio schools which are feeling the influence of Mr. McLain's wise leadership.

#### Disciples Doing Good Service for Illinois

As H. H. Peters goes about the state of Illinois, in his secretarial tours, he picks up a good deal of interesting information concerning successful churches and useful Disciples. When he does find such, he tells about it. He writes that he has recently visited Normal, Ill., the twin city of Bloomington, where is located the Illinois Soldiers Orphans' Home, a state institution. Here he found in charge Mr. and Mrs. W. H. Claggett,

loyal Disciples. For many years they were leaders in the church at Lexington, Ill. Mrs. Claggett is a cousin of W. F. Richardson, of Kansas City. The institution will soon celebrate its fiftieth anniversary. Plans are now in operation for the enlargement of the home to take care of fifteen hundred. There are now 490 children in the home; 87 of these are children of Civil War veterans, 127 being orphans of Spanish-American soldiers.

#### Indiana Will Do Its Part for Sunday School Missions

Indiana Sunday schools have been asked to raise \$6,000 of the \$50,000 which must be reached by all the country's schools on Bible School Day for Home Missions, Nov. 26. Last year 290 schools gave \$3,590.05. It is hoped to enlist the great majority of the state's 718 schools this year. Garry L. Cook is leading in this effort.

#### G. B. Stewart Addresses Patriotic Meeting

George B. Stewart, of the Lenox Avenue church, New York, spoke upon the theme, "World Citizenship," at a patriotic meeting of the men of Harlem held on October 31. William M. Calder, Representative in Congress for ten years and now Republican candidate for the United States Senate, also spoke on "Patriotism." The meeting was held under the auspices of the Y. M. C. A. A bountiful dinner was a feature of the occasion.

#### Brings Ancient Prophets Down to Date

Lin D. Cartwright, of the Fort Collins, Colo., church, is preaching during November and early in December five sermons on "Modern Messages from Ancient Prophets." The following are the themes discussed: "The Rediscovery of the Prophet"; "Amos: An Ancient Cry for Justice"; "Hosea: The Prophet of a Wooing God"; "Jeremiah: A Prophet of the Higher Patriotism"; "The Eternal Need of Prophets."

#### F. E. Mallory Goes to Washington, Ind.

Frank E. Mallory, of Denver, Colo., has been called to the pulpit at Washington, Ind., from which R. A. Bennett recently resigned, and has accepted to begin work Dec. 1. Mr. Bennett, who has taken up work with an Indiana social service organization, came to Washington from Marion, Ind., only a year ago, but since his arrival has won the respect and admiration of the entire community because of his support of a broad spirit of Christian unity. During the recent union evangelistic campaign he stood loyally by the idea of cooperation

of the denominations. He has also taken active part in many community projects during the period of his pastorate.

#### Indiana Church "Resolves" Against Gambling Devices

During the recent carnival at Richmond, Ind., there was great freedom in the use and exploitation of various gambling devices, and the churches of Richmond are up in arms. At First church, L. E. Murray, pastor, resolutions were passed, condemning gambling practices, criticising the Commercial Club for its part in promoting such devices as were used at the carnival, and calling upon the city government to enforce the law hereafter.

#### Missouri Congregation Makes Money from Old Paper

The members of the Shelbyville, Mo., church have been gathering up old papers and magazines for several weeks, and the other day a pile of "junk" was sold for over \$60. The church membership has now been divided, and the two sides will vie with one another in making the biggest haul for the next sale.

#### South Bend Pastor Considers the Modern Home

O. J. Cohee, pastor at Indiana Avenue church, South Bend, Ind., is not lamenting over the passing of the old-fashioned home. He holds that the modern institutionalized home is enlarged—that it takes in the church, the school and the factory. "The mother of today," Mr. Cohee said, "dare not say that her home is her own, and that it is enclosed by four walls, for to do so would be to make of it a monastery."

#### P. J. Rice Closes Seventh Year in El Paso, Tex., Church

On October 29, Perry J. Rice celebrated with his congregation the seventh anniversary of his coming to the Texas field. Mr. Rice preaches in the morning on the theme, "Being a Factor in Times Like These." He spoke of the bewilderment of many people due to the changes, political, social and theological, which are taking place, and of the dangers incident to our great prosperity. "The business of the preacher," he said, "is to preach the word, not fads and fancies, nor shibboleths of the past, to interpret the gospel in a way to meet present day needs. He must avoid the things that ensnare and find his satisfaction and reward in the enrichment of his own moral and spiritual life." At the close of the sermon an impressive recognition service was held. The elders and deacons, the Sunday school officers and teachers and the leaders in the C. W. B. M. and Christian Endeavor and the choir were

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all called to the front of the church, and asked to stand facing the audience, while the pastor spoke a few words of appreciation of the fidelity and faithfulness of these and many others in the church.

Mr. Rice begins his eighth year with unusual promise. There have been 14 additions to the church during October, and the membership is larger and better organized than ever before. A voluntary offering of \$112 has been raised for Armenian and Syrian relief during the past two Sundays.

#### J. N. Haymaker on Prohibition

J. N. Haymaker, of Wichita, Kan., newly elected president of the General Convention, believes in the prohibition principle. Here is a recent testimony from him: "I have lived in Kansas for nearly thirty years and have worked hard to accumulate what little I have, and yet, I would give it all up rather than have Kansas go back to the open saloons."

#### Disciple Speakers at Country Life Conference

Prof. A. W. Fortune, of Transylvania College, and Prof. R. E. Hieronymous, formerly of Eureka, were in attendance at the Country Life Conference at the Hotel La Salle, Chicago, October 25. Dr. Hieronymous, who has for several years been connected with the University of Illinois as community adviser, appeared before the conference with an address on "The Community of the Country Side."

#### The Kansas City Convention Will Not Be Held in May

Through newspaper reports information came to this office that the next general convention would be held in May. This is an error. It will be held in October, as usual. In the report of the committee on resolutions, there was a recommendation that the executive committee consider the question of the advisability of changing the time to May, but there was no action of the convention itself in that direction.

#### From 1 Member to 150 in Reading, Pa., Work

In 1897 H. G. Weaver went to Reading, Pa., and found one member of the Disciples church. He believed in the possibilities of the field and began to develop them. Twenty years have elapsed, and, without any outside assistance, financial or otherwise, the church has become possessed of a property, until recently well located for the work, and a good congregation and Sunday school have been grown. Each of these organizations has about 130 members. Reading is a city of 108,000, with eighty congregations, nearly half of which are of the Lutheran or Reformed faith. Sixty-two percent of the city's population is not affiliated with any church. Four preachers have gone out from this congregation: W. S. McCallum, minister of Second church, Johnstown, Pa.; George Ruth, now in Bizbee, Ariz.; A. J. Cook, now at Mitchell, Ind.; and H. S. Weaver, a nephew of the organizer of the work, who is now serving the church at Burlington Junction, Mo. The church at Adamstown, Pa., ten miles

from Reading, is a child of the Reading church. The population around the old Reading church has changed in character so that a change in location is found necessary. The present property has been sold and over \$10,000 is in hand toward the purchase of a new site and an adequate building. Over \$15,000 more will be needed. About \$8,000 of this will be secured from the congregation and community. The problem is to secure the rest of the money needed for the development of this unusually fruitful work.

#### Texas Church Does Profitable Farming

A profitable experiment in farming has been carried out this year by the little church in Italy, Tex. The congregation rented twenty acres of land on a nearby farm, the members subscribing \$85 toward financing a cotton crop. All work was paid for out of this money. The crop has been picked and made half a bale per acre. The cotton sold at \$100

per bale. After paying the landlords a fourth and counting out the picking and marketing expense a profit of about \$500 was realized on the original investment of \$85.

#### Mrs. D. R. Lucas Recovering

Mrs. D. R. Lucas, wife of the deceased Disciple leader, suffered a stroke of apoplexy at Des Moines convention, and it was thought for a time that she could not survive, but she is now reported much better.

#### Lafayette, Ind., Will Not Let G. W. Watson Go

As stated in these columns a short time ago, George W. Watson, pastor at First church, Lafayette, Ind., was called to succeed H. H. Peters at Paris, Ill. When Mr. Watson asked the board at Lafayette to release him to the new field, they voted unanimously to reject his request. While their pastor was at Des Moines,

## Notes of Chicago Churches

#### "Folk Songs of the Nations" at Jackson Boulevard

On Friday evening of last week the choir at Jackson Boulevard gave a concert, "Folk Songs of the Nations," with all the choir taking part in suitable costumes. A number of solos lent variety to the exercises of the evening.

The women of the Loyal Women's class of Jackson Boulevard, taught by Mrs. Austin Hunter, gave a banquet to the men's class, of which Mr. Hunter is teacher, on Tuesday of last week. This was not the windup of an attendance contest, but, as Mr. Hunter puts it, was "out of the goodness of the women's own hearts." About 130 persons were present.

Jackson Boulevard official board has plans made to visit every member of the church during the present month.

#### The "Sing" at Memorial Church

The Disciples' Hymnal, "Hymns of the United Church," has been duly christened, and has already begun its usefulness. About 300 persons assembled at Memorial Church on last Thursday evening, over 200 of these coming in time to enjoy the spread which the ladies of Memorial had arranged for the company. Prof. H. Augustine Smith, of the music department of Chicago Theological Seminary, led in the singing of the hymns from the new book, and delighted those present with his interpretations of the hymns and human interest sidelights concerning their authors and the circumstances of their composition. Miss Emma V. Miller presided at the organ. Mr. Morrison and Dr. Willett, editors of the hymnal, gave interesting talks concerning the makeup of the book. Mr. Morrison dealing especially with the hymns, and Dr. Willett with the excellent "Aids to Worship," which form a most valuable feature of the hymnal. Brief and entertaining talks were given also by C. G. Kindred, E. S. Ames, W. F. Shaw, O. F. Jordan, C. G. Brelos, J. E. Wolfe, W. G.

Winn, Austin Hunter and D. Roy Mathews. Most of the Chicago churches were well represented at the meeting. Especial praise should go to Edgewater, which sent about fifteen representatives, and to Austin, which had about the same number present. These churches are among the most distant from the place of meeting, yet they were among the leaders so far as representation was concerned. Perhaps the most pleasant feature of the entire service was the singing of chosen hymns by the congregation under the gracious leadership of Professor Smith. The only criticism heard expressed was that "we did not get enough singing." The spirit of the meeting was of the finest, this being one of the most encouraging gatherings of Chicago Disciples in their history.

#### Adult Department Features at Irving Park

There is a very much alive adult department of about 75 members at Irving Park, Chicago. The leaders of the department have planned to feature a series of six meetings for the winter and spring—one every six weeks. At these meetings addresses will be given, with special music, but great variety will characterize them. The first of the series was held on the evening of October 31, with two talks as features. Dr. Sharpe, of the University, spoke on the value of the Bible and its study to modern life, and a Mrs. McNabb, a leader of women in Chicago political life, gave an instructive address, directing her talk especially to the women present, and dealing with the present political situation from the viewpoint of woman's part in it. This meeting was open only to the adult department of the Sunday school. Some of the meetings will be "free for all." Irving Park church is to have a high school chorus as a feature of one of its evening services soon. The leader of the music at Irving Park is also the director of this chorus, which has about 100 members. W. G. Winn leads the activities of Irving Park church.

the church and Sunday school voted unanimously that Mr. Watson should be urged to continue as pastor, and the students of Purdue University attending the church joined in the chorus with a special petition. Many citizens of the city outside the church have urged Mr. Watson not to leave this field. The result of it all is that the Paris call has been turned down.

#### Ohio Pastor Talks to Prisoners

A new system of treatment has been inaugurated at the Barberton, Ohio, jail. The police of the city started the move. The plan is for all men held in the local jail to attend Sunday morning church service held at one of the theaters of Barberton. C. H. Holcomb, of the Disciple church of Barberton, talked to the men at the first service. Evangelist William Leigh, of Akron, sang for the men. A whistling solo was another feature. It is reported that this first meeting is counted a pronounced success. Barberton's interesting experiment is being watched closely by cities over the state.

#### C. R. Scoville Urges Big Reforms at Coffeyville, Kan.

In a men's mass meeting attended by over 2,500 men, at Coffeyville, Kan., C. R. Scoville, holding a union meeting there, put through a petition to the governor of the state to close joints at South Coffeyville. He also urged the organization of a law and order league to fight gamblers, bootleggers, etc., in Coffeyville. Several prominent citizens made stirring speeches. Among the over two thousand converts made during the union meeting are two former chiefs of police. Arthur Long leads as minister in the Coffeyville church.

#### M. L. Pontius of Jacksonville, Ill., Speaks on Socialism

M. L. Pontius, pastor at Central Church, Jacksonville, Ill., began a series of six lectures on Socialism on Oct. 24. The lectures are given under the auspices of the Intermediate C. E. Society of the church. They are illustrated with still and motion pictures. The first lecture treated the topic, "Women and Children Who Toil." Mr. Pontius told of his experiences in the factories disguised as a laborer. He stated that investigations show that the highest wage paid the child is a little over four dollars, and the minimum about two dollars for ten or twelve hours per day of exhausting work. Mr. Pontius stated that he did not consider the solution of the child labor problem to lie in socialism or labor unions.

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—The East Columbus, Ind., church has called to its leadership D. E. Milligan of Rush county, Ind.

—The congregation at Warsaw, Ind., burned a \$700 mortgage late in October.

#### NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—The death is reported of Robert M. Giddens, for many years pastor of Woodland Street church, Nashville, Tenn. Mr. Giddens received his education at Lexington, Ky., in Kentucky University. He was 75 years old at the time of his death. The funeral services were conducted from Vine Street church, Nashville, Carey E. Morgan being in charge.

—The church at Milwaukee, Wis., ministered to by Robert L. Finch, will probably become a living-link of the Univer-

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sity Place church, Des Moines. The Milwaukee work has been a hard one since its organization ten years ago.

—J. D. Hull, of Portland, Ind., church, recently gave an address on the every member canvass in Redkey, Ind.

—At the Men's Bible Class at University Place church, Des Moines, there were 239 persons present on October 15, with visitors from seventeen states, from New York to California—and one visitor from Africa, Dr. Jaggard, missionary in the Congo region. The women's class had 275 in attendance.

—The Chickasha Daily Express speaks highly of the impression made by Byron Hester, new pastor of the church there and recently of Pryor. J. W. Darby, of Tulsa, Okla., has characterized Mr. Hester as "the most promising young man in the state," and he has become known in Eastern Oklahoma as "The Little Minister."

—T. W. Bellingham, of the Benton Harbor church, Mich., has been again elected president of the Second District of churches. He has held this position for six years.

—John B. W. Hilton, father of J. W. Hilton, of East Side church, Lincoln, Neb., passed away on October 26, in Lincoln. Mr. Hilton has at times been affiliated with the churches at Jackson Boulevard, Chicago, and Dorchester, Neb. W. P. Aylsworth had charge of the funeral service.

—Walter Mansell, the new pastor at Warren, O., with his choir leader, is arranging for a great evening of message and song on "The Beatitudes." The exposition of the sermon on the mount will be interspersed with music illustrating the theme.

—Broadway church, Louisville, Ky., W. N. Briney, pastor, reports receipts during the past year of \$9,150. Of this amount \$2,249 was for missions.

—During and following the Bulgin union meetings at Lawrenceburg, Ind., there were 34 persons baptised and one was received by statement. There have been nearly 100 additions to the membership at Lawrenceburg and at a mission at Bright, Ind., during the past year of ministry of J. D. Garrison. Most of these came as a result of home force activity.

—At Oakland, Cal., church, arrangements have been made for special Bible

studies at the midweek prayer-meeting services, beginning Nov. 1. H. A. Van Winkle, new pastor in charge, will conduct the class.

—T. M. Carney, of Obion, Tenn., has been called to the work at North Side church, Ft. Worth, Tex.

—Secretary R. M. Hopkins sends to this office a copy of a new book issued by the Missionary Education Movement, entitled, "The South Today." It is by John M. Moore, of Nashville, Tenn. This work would be an ideal text to be used in mission study classes during the winter. It may be secured from the A. C. M. S. office, Carew building, Cincinnati, at a low price.

—Miss Cynthia P. Maus, of the national Sunday school work, recently addressed a conference at First church, Grand Rapids, Mich., on the problems of the teen age.

—The Oakland, Fruitvale, Alameda and South Berkeley, Cal., churches are to hold a union meeting at Oakland church, on Nov. 12. A picnic lunch at 1:30, a great service at 3, union C. E. service at 6, and a mass meeting at night will be features.

—A. L. Crim begins a new work at Eugene, Ore., this week.

—L. G. Batman, pastor at First church, Youngstown, in a recent sermon, declared that the time is ripe for a great appeal for peace to be made under the leadership of American statesmanship.

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—Ninth Street church, Washington, D. C., raised more than the \$33,000 needed to clear the indebtedness on the newly erected Sunday school building.

—Last year at Eureka College there was an increase of 40 per cent in the attendance at the college proper, with a total gain of more than 30 per cent.

—In the recent civic parade and pageant at Peoria, Ill., conducted under the auspices of the local Association of Commerce, Howett Street church won a prize of \$35 offered for the most attractive float appearing in the pageant.

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#### ILLINOIS NOTES

C. C. Wisher, Saybrook, has accepted a call to the church at Camp Point and will begin his work January 1, 1917. Mr. Wisher is closing a successful pastorate of six years at Saybrook.

Claude E. Cummins has been appointed superintendent of the Christian Chapel of Paris by the board of First Church, Paris. Mr. Cummins is preparing for the ministry.

C. W. Cauble, state secretary of Indiana, dedicated the new church at Palestine, Illinois, October 15. He raised \$1,000 more than was needed. J. A. Parker, the pastor, speaks in high terms of Mr. Cauble. Mr. Parker reports nineteen additions at regular services.

W. W. Weedon, for five years pastor at Mt. Carmel, has accepted a call to the churches at Allendale and Barney's Prairie, a country church about seven miles from Allendale. Barney's Prairie enjoys the distinction of being the oldest church of our people in Illinois.

H. L. Hayes has been with the Keensburg Church six months. He has had forty additions. The Keensburg Church usually has half-time work, but they have employed Mr. Hayes' service for full time.

B. H. Bruner of Arcola has accepted a call to the pastorate of Third Church, Danville, and will begin his work there about the middle of November.

T. L. Stipp, a worthy and well-known minister among our people in Eastern Illinois, is chaplain of the Old Soldiers' Home at Danville.

The Webber Street Church in Urbana laid the corner-stone of their new building Thursday, October 26. They expect to dedicate about February 1, 1917.

Geo. W. Watson of Lafayette, Indiana, has declined a call to the pastorate of First Church, Paris, Ill.

Secretary L. O. Lehman says the attendance of Eureka College is the largest in the history of the school. Eureka College now has one of the best plants in Illinois.

Bruce Buckler, a junior in the University of Illinois, preaches for Rural Retreat, a country church near Hindsboro; Union Prairie, near Arthur, and Oreama. In the midst of a strenuous college life he finds joy in serving these churches.

Frank S. Stamm has moved to Urbana and is engaged in holding meetings and supplying pulpits for near-by churches.

Homer E. Sala, president of the next state convention, will do some special work in behalf of the society this year.

A. F. Larson, recent pastor at Toluca, has moved to Columbia, Mo., and expects to take special work in the Bible College and University of Missouri.

H. H. PETERS,  
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